GODS PRESENCE
With the
PRESENT GOVERNMENT:
PLAINLY,
Remonſtrated to the Light that is in all men, whereby a word in Seaſon

is Hinted, eſpecially to thoſe that were in open Hoſtility, ſhewing juſt grounds for their ſubjection, as they will apparently avoid fighting againſt God, through their reſiſting his choſen Inſtruments, ordained for the ſuppreſſing of Poperie, or Antichriſt, and for the preſervation of all Saints in their profeſſion of REFORMATION, the way to PEACE, and BLESSEDNESSE.

Written by William Kaye, *Miniſter of the Goſpel at* Stokeſley *in* Yorkſhire, *as being thereunto eſpecially called, with Chriſtians approbation.*

Unto which is added,

A further Diſcovery in Anſwering

the Fifth Monarchiſts, and Anarchiſts Arguments, wherein the Dominion of Saints is truly ſtated, for their Satisfaction.

There is no power but of God. Rom. 13. 1.

——*Conſider that this Nation is thy People. And he ſaid, my preſence, ſhall go with thee, and I will give the reſt,* Exod. 33. 13, 14.

Now be not ſtiff-necked as your Fathers were, but yeeld your ſelves unto the Lord, and enter into his ſanctuary, which he hath ſanctified for ever, And ſerve the Lord your God, that the fierceneſſe of his wrath may turn away from you. 2 Chron. 30. 18.

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Plain

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Gods Preſence with the Preſent Government, &c.

IN that there is none that beareth the Image, either of the firſt or ſecond Adam, *but from the light that is in them, may equally judge of mercy or judgment, the plucking up and planting of Church, or State, being viſſibly experienced. And in regard none will ſeemingly acknowledg to preſume to fight againſt the revealed will of God, and do therfore uſually make their appeals to the Almighty by ſword to decide ſuch controverſie; yet how hardly men are ſatisfied though the Lord of Hoſt bare his arm unto thë is not to be queſtioned: That therefore all that at this preſent, either put out the finger of male-contentedneſſe, or have their ſwords in their hands in open hoſtility may plainly ſee the preſence of God with this preſent power, and ſo peaceably ſubmit and reſt ſatisfied, that I may bear teſtimony in their conſcienſes, & alſo anſwer a Call, I do humbly in the name of God, propound theſe ſeverall reaſons.*

Gods preſence with this preſent Government.

Becauſe the preſent power was not exalted by the Arm of fleſh, but by the mighty ſtretched out Arm of Providence, whereby that Arm of fleſh that hath at a-

1. *Reaſon.* The preſent power was by Gods arme and not the arme of fleſh, exalted.

ny time reſiſted, hath been either convicted in conſcience, or confounded and ſcattered.

Though in the great conjunction of the firſt *Parliament*, the viſible appearance of the Arm of fleſh was great and glorious, and that the flower of Chriſtian profeſſors, zealouſly provok't with the appearance of popiſh Innovations, and largely experiencing Prelatical perſecutions, did therefore numerouſly flock up to the *Parliaments* ſtandard ſet up eſpecially, for the Protection and Reformation of the Chriſtian reformed Proteſtant Religion, and to ſubdue the oppoſers, &c. yet in the wiſdom & goodnes of God (*That no fleſh might glory in his preſence*) he taketh his fan into his hand, with which he did ſo ſift and ſcatter them, that *The preſent power* which God now owneth, or is pleaſed to have exalted, was like that little ſtone that the Prophet telleth us of, *that ſmote the Image and became a great Mountain Dan.* 2. 35. ſo that the greateſt counſell and ſtrength that oppoſed, were found too light in the ballance: and not only at home, but their fame hath ſounded abroad to the aſtoniſhment of forreigne Nations, ſo that ſo much of God and ſo little of fleſh hath appeared, that with that great and valiant Kingly Prophet, we may make this concluſion, *They got not the land in poſſeſſion, or kept the Saints in poſſeſſion, by their own ſword, neither did their own Arm ſave them, but thy right hand and thy Arme, and the light of thy countinance, becauſe thou haddeſt a favour unto them.* Pſal. 44. 3.

Some are convicted in con-

2. And therefore ſome that have oppoſed can ſo witneſſe

witneſſe his all-ſeing preſence, in that after they had withdrawn their ſhoulders, and had addreſſed themſelves, and wraſtled with God in prayer and humiliations, yet upon the totall reſult, ſuch ſtumbling blocks like *Balaams Aſſe* have been caſt in their way to rebuke them; and the ſpirit of the Lord more than an Angel, hath revealed himſelf unto them; that as children of their heavenly father; neither hating, nor ſcorning to be reformed, eſpecially in that wherein God makes his ſecret will revealed; do now ſo much ſhine in the fruits of the ſpirit of ſelf deniall, love, patience, and meekneſſe, that every ſoul ſhould be ſubject Saints, or others is by their fruits expounded; an Act of greateſt wiſdome, which is to foreſee evil, and to prevent it.

ſcience that have oppoſed,

3. And in the next place, for thoſe that will not be warned but do ſtill plot and fight againſt the preſent power, this may be ſaid, that though ſome of them *Saul*-like, envie *David*, and have ſtirred up great numbers of the people; and though not only hand hath joyn'd hand in hand in this Nation, but that Nation alſo hath confederated with Nation & forreign Nations; yet ſo little of God to counſel them, bleſſe, or protect them hath appeared, that they have not only bin fearfully diſtracted, had their plots like that againſt *Paul* truly diſcovered, and have been ſo totally diſarmed and *Iheudas*-like, brought to nothing; yea and have fled when none hath purſued them; that the beſt, yea the worſt, it may be of them, could wiſh they had been *Gamaliels* Diſci-

Gods hand againſt ſuch as oppoſe the preſent Government if not convicted.

ples, now ſeeing God in the hand that ſmiteth them.

4. And though ſome high ſelf-exalting unbroken ſpirits, inſtead of ſeeing God, lay the blame upon betraying, diſadvantages, incommodations, ſmall numbers, &c. and ſo ſee not the finger of God in their diſcertion, yet when moſt advantages are taken by the dreggs of creation, (private conſpirators, not to be countenanced by any honeſt or rational man whatſo'ver) yet when all power is in their hand, as wanting the power which is above, the plots have been diſapointed, whereby the flouriſhing preſence of Gods Alſufficient watchfull protection, as much as if we were the conſervators of *Arons Rod that bloſſomed*; appeareth that every ſon of *Core*, and ſpirit of oppoſition, may ſee God to be with his Highneſſe, Counſell, Magiſtrates, Miniſters, as formerly he was with *Moſes* and *Aron*.

Why Gods preſence, is preſent with the preſent Government.

2. *Reaſon.* Becauſe the preſent power do profeſſe and mantain the Chriſtian Religion profeſſed by the primitive Churches, with that moderation, zeal and charity, as ever (times compared) higher powers profeſſed before them, and do puniſh Blaphemies and profaneneſſe, protecting the beſt Reformed Churches with extirpation of Prelacy, whereby, the ſpiritual and juſt ends of the Covenant, faithfully, and impartially interpreted, are preſerved, which they neither could, nor would have done, if God were not with them.

Though

Though this may ſeem to ſome a Pardox or hidden miſtery, & in that to clear the prejudicial miſtakes, may be a word of information, ſo many having ſtumbled & faln upon the killing leter of the private & partial interpretation of the Covenant, therefore that this may be fully repreſented, 1. Let us conſider the ſpiritual and juſt ends of the Covenant, which the preſent power hath preſerved. 2. I ſhall ſhew (as briefly as may be) how God was juſt againſt all that in their private ſpirit contended in, a wraſted, divided, partial, fleſhly, interpretation.

The beſt reformed Chriſtian Religion, is profeſſed and defended by the preſent Government.

1. Though in the extirpation of Prelacy, Popery, Hereſie and Blaſphemy, with the protection of the beſt reformed Churches as grounded upon certaine, and not of implicit faith and charitie, with the bringing of Malignant oppoſers thereof to puniſhment, be the juſt ends of the Covenant, yet in regard it is not given unto all Saints to ſee in the ſame meaſure of revellation, ſo that in reſpect of the beſt reformed Churches and baptiſme, what one ſees to be a truth, and ſtep of Chriſt others in that are ſomething darkned; If therfore the preſent power had wholely promoted any particular way, faction, or errour, & not truth might probably have been exalted. Therefore that *truth and righteouſneſſe might kiſſe each other*, behold as taught of God indeed, and as made wiſe by experience, though the preſent Government doth not yet ſe cauſe to own the impoſition of conformity to one meaſure of opinion, yet they do diſown no Saint in

that

that he hath attained, whereby we ſee a protection of the profeſſors of the beſt reformed Churches as well as the puniſhment of their malignant oppoſers. Now in regard his *Highneſſe* by many ſeries of providence is raiſed up by God, to protect us in the beſt Reformed Chriſtian Religion; I know not how poſſibly, we can expect any other way (all particular, private interpretations of the Covenant appealing to God, yet rejected) to have Religion without errours apparently juſtified, both in Government and Ordinances. And therefore may we not behold God and how little of man in this appeared. In that when we had plentifully ſowen the ſeed of Prayers, and Tears, and ſeeing not in our way that return we expected; God ſees his time, and makes his way through the wilderneſſe, and gives us a return in away not by ſome apprehended. And therefore

2. I ſhall ſhew how the Lord was juſt againſt all that in their private ſpirits contended for the Interpretation of the Covenant: In regard as in the four Evangeliſts, ſo in the beſt reformed Churches, Truth is not to be fully found in any one particular. In regard the Apoſtolicall way of Gathering and General overſight or Government in the union of all Churches is not to all fully diſcovered, whereby, if the preſent Power had wholy adhear'd unto any one in particular, ſo as to have totally ſuppreſſed others of ſome thing differing judgment, we ſhould have ſeen perſecution with cauſeleſſe ſeparation. And therfore it was juſt with God to put wiſdome in his Highneſſe heart to prevent it.

2. God

2. God was juſt againſt private interpretations, becauſe though they aymed at faith in the things in controverſie, yet we ſee not charity in their ſeparation; therefore we cannot acknowledge any interpretation of a ſtep, or Ordinance upon that condition, ſeeing whoſoever by faith and regeneration calls God father, though they ſee not the ſame meaſure of truth in Church-government and Baptiſme, yet owning both as they have attained to the rule, *Pſal.* 3.16. muſt not be ſeparated from, in Communion; which ſeeing this is too much contended for by partiall interpretators of the Covenant, therefore I cannot but ſee Gods juſt hand againſt ſuch private interpretations, as we may ſee his hand of mercy, that *Liberty of Conſcience* is juſtly ſubjected to generall overſight, in the way of Reformation, the face of which had been more probably appearing, had not ſome like the troublers of Iſrael, which hindred the building of the Temple, interrupted Reformation. *Ezr.* 5. For the higheſt price of the calling of the lamb ſouldiers, is alſo to pull down the Pope or Antichriſt, in which all Chriſtians, will joyfully be united and gloriouſly Reformed.

The Armie ordained for ſuppreſſing of popery or Antichriſt, &c.

3. Reaſon. *Of Gods preſence, &c.*

Is that forreign powers, as apprehending the preſent power formidable, ſhould like the *Gibbonites with their mouldy bread and clouted ſhoes, ſeek the protection of the Iſralites*, as Nations have deſired, to make league with the Engliſh.

Though (my retiredneſſe conſidred) none

Forreigne powers see God with us.

be lesse able to declare it; yet that from thence we may see very much of the appearance of the presence of God; we have the testimony of the best assurancer, for saith God, *I will put the dread of thee, and the fear of thee, upon the Nations that are under the whole heaven, who shall here report of thee, and shall tremble, and be in anguish because of thee.* Deut. 2. 25. And so the Interpretor of Gods minde, foretelleth, saying, *That all Nations that know not God, shall run unto thee, because of the Lord thy God, and for the holy one of Israel; for he hath glorified thee.* Isa. 55. 5. So that where Gods glory resteth, it maketh the world like the presence of Christ, made the Devill to tremble and seek protection; if therefore such mighty works have been done by God and the sword of our worthies, if forreigners have their eyes open, how shall then we close our eyes, or be malignantly sullaine, if we see not clearly, Gods conquering presence as to submit accordingly.

These foresaid reasons therefore plainly informing all that is not altogether a stranger in Israel, in the next place let us consider of,

Christian Religion requires our subjection to the present power.

The motive to submission, *Christian Religion.* Which if it bide the tryall, as not nominall, but reall, is so holy, harmlesse, peaceable, and beautifull, that every Christian as a Christian knows it, or may know it to be his duty, that without questioning Legall right and titles whersoever the Star of conquering providence shineth over the head, though of a Iew, or Gentile,

&c.

&c. there a holy Christians offers up the Gold and Frakinsence as the tribute of humble subjection; and there Christ like, they will pay their tributive acknowledgment, and that not onely for fear, but for conscience sake: so that to be subject, is so much the inseparable character of Christian profession, as though a plotter or conspirator were not a common man; by Christian doctrine, they are judged Vipers, and so far they are degenerated from a civil or religious man that looks heavenward. That to rebel is so to confound peace and order, that the sin is counted devillishly malicious; so that let it not offend any, that I say, that holy writ will not afford us an example, that ever Prophet or Apostle, did ever resist the power that God set over them, but that like *Nehemiah* & *Daniel*, &c. they always submitted to their present Conqueror, so that history will further certifie, *That when the greatest Conqueror saw the High-priest, &c.* in their garments and order, with a plate of Gold upon his Mytre, upon which the name of *Jehovah* was written, coming forth to meet him, as conquered with their submission, freely of himself granted the liberty of the exercise of their Religion; so that Heathen Emperours very well knew, that they might confide in captivated Christians, as having no other weapons, but tears and prayers, by which they contended; so that none of the primitive Churches, though they lived in the greatest stormes of persecutions, did ever secretly or openly, (being once overcome, they submit-

Note this, *Alexander.*

ting) reſiſt, or betray their truſt to the conquering power, that God was pleaſed to ſet over them; and ſo Chriſtianity as a chaſte Virgin was unſpotted, and as the lamb of Chriſt, meek and eaſie to be entreated, untill Antichriſt or the Pope clothed in ſheeps clothing uſurping the name of Chriſtians was the firſt that exalted him ſelf above all that was called God, or the ſupreme Magiſtrate, in taking away their power that they had in Cauſes Eccleſiaſticall; whereby the plain dealing Chriſtian that uſed *Nathaniel*-like, to point out Chriſt to the multitude, others in their names did buſy themſelves with the like principles of *Matchevel*, the maſterpiece of ſubtilty: oh that the beauty of the holineſſe of Chriſtianity, which for Chriſts ſake wandred in ſheep skins and goat skins, deſtitute and forſaken, of whom the world was not worthy of, who did not plot to ſurprize *C*aſtles, but willingly took themſelves to their *C*aves; the beſt Aſſilum of their ſecurity were by all remembred: Theſe ſhining Stars and ſons of God their father, which lived many hundred years before Popery, and as ever perſecuted, may be our cloud of witneſſe; and therefore as a Heathen, in remembrance of his fathers vertues, uſed upon occaſion when he ſat in judgment ſeat to ſay, Father I will do nothing unbeſeeming thee; ſo every one that takes the name of Chriſtian proteſtant, eſpecially thoſe that pretend to Reformation, may ſay, *O Chriſt, from whom we are called Chriſtians, O chriſtian Brethren the followers of the ſame Chriſt, we will ſubmit as*

The true Chriſtians duty.

ye

ye have ſubmitted, we will do nothing unworthy of the name from which we are called; and unto the Profeſſion of all faith & obedience we have acknowledged in Baptiſme, unto which the ſpeciall preſence of God is promiſed.

To conclude therefore:

Though this Maxime, *None ought to ſeek protection where they ſhall deny faithfull ſubjection*, might with the welfaire of the Nation, &c. be produced, motives (if Chriſtian profeſſion were not oblidging) to ſpeak unto reaſon, and to the light of prudency & wiſdom, and in that experience may further teach us; that the cauſe is not ſo diſcerted, nor any diviſions, but that the preſent power, as being alarmd by the former riſing, are more ſtreightned (as once the people of God were) to prohibit the free offerings, than to have need, either to ſound Trumpet or beat Drums for volunteires, (ſo many preſſing of themſelves) to do ſervice, whereby it may ſtill appear, that God owns the preſent power: Therefore as *Peter*, ſeeing the revealed preſence of God, though not before manifeſted to the Gentiles, ſaid *What am I, that I ſhould withſtand God*, though God before had prohibited to preach unto them ſo, I ſay, ſeeing ſuch a ſeries of providence as in part (I have though the weakeſt of ten thouſand) hinted unto you, what art thou O man? though the greateſt for power, and moſt exemplar for piety, that thou ſhouldeſt withſtand God, ſeeing as *Job* hath experienced: *No man ever yet hardened himſelf againſt God and proſpered.*

Jud. 9. 5. So that if God ſhould ſuffer *Ephraim* to have his hand againſt *Manaſſes*, and *Manaſſes* againſt *Ephraim*, have we not occaſion to be humbled, to ſee any given up to oppoſe thoſe that God hath viſibly exalted; his *Highneſſe &c.* to to be inſtruments in the way of peaceable Reformation, the only way whereby in mercy we may ſee the droſſe and tynne of prophaneneſſe, popiſh Idolatry, ſecurity and Blaſphemy ſuppreſſed, and have we not cauſe to bewaile the prophanation of the Lords days worſhip, the juſt provocation of Gods wrath, as formerly the prophanation of the Sabbath occaſioned, *Neh.* 13.18. For ſince the ſword is drawn out againſt us, or rather now with us put into the ſcabot, we know that thereby we are imediatly taught of God, to improve all the time that is given us, even to catch hold upon the horne of the Altar, to ſeek the kingdom of heaven by violence, even to work out in the ſtrength of the Almighty, the glorious perfecting of a thorow out Goſpel Reformation, the prop and foundation of *Englands* proſperity, and in the promoting of which, the ſucceſſive preſence of our gratious God ſhall never be wanting to this preſent Government.

The warrs being begun call of us for Reformation.

Gods

Gods preſence with the preſent Government, Further Declared, in Rightly Applying ſuch Miſtaken Scriptures from which ſome erroniouſly contend for a fift Monarchy, and ſtand for Anarchy, in rejection of Magiſtracy and Ordinances, the evill whereof is diſcovered by, *W. K.*

Dan. 7. 27. *And the Kingdom and Dominion, and the greatneſs of the Kingdom under the whole heaven, ſhall be given to the people of the Saints of the moſt high, &c.*

LEaſt ſome Saints (*Peter* like) too much rapt up in the Contemplation of the Image of Glory, ſhould from hence ſeek a Tabernacle for the Fift Monarchy, or plead Chriſt, for their Abetting off, or caſting off of Ordinances, whereby through blinde affection they might think, or ſpeak they know not what, as to make God the God of Order, the Auth r of confuſion.

To hint a word concerning the fift Monarchy this may be ſaid, that as the Jews in their captivity under *Alexander*, made the Application of *Daniels* prophecie, ſo we have as great cauſe (on the contrary) in reſpect of glorious deliverances, to Apply the laſt of this Prophecy, to the fullfilling of the fift Monarchy, in which Saints

Saints ſhall rule: And yet that every Saint ſhould not expect to be *Dominus*, Lord commander or Ruler, equally intruſted with Supremacie; that being as Monſtrous, Senceleſſe, Impoſſible, as Dangerous. *The Dominion* then of the Saints, is not more than the Raiſing up of a Supreme Power, to commiſſionate Saints to bear Rule ſubordinately, as Magiſtrates; Officers in the Army, and Miniſters in the Church, for protection and perfecting of all Saints, to enjoy ſuch Liberty of Conſcience, as ever Saints enjoyed, or can expect to enjoy in the reſtoring of Magiſtrates, *Eſay* 1.26. which they then wanted.

5. Monarchy rightly, applied

For as the four preceding Monarks, did captivate the Saints perſecuting their conſciences, as in the time of the Prophets, Apoſtles, ten Perſecutions, and ſo now by Popery: And as they changed Dayes, and Months, to bear the Names of their Heatheniſh Gods; worſhip Saturday, Sunday, Munday; And ſo making alſo the month July, Auguſt, *&c.* to bear their names, in remembrance of their Nativities; pulled alſo down the Temple, ſuppreſſed the Sacrifice, and ſo cauſed the Saints to hang their Harps, upon the Willow boughs, when they remembred *Sion*.

So on the contrary, the Fifth *Monarchy*, or Dominion of Saints, ſhall ſo Exalt Saints, Protect, and Encourage them; that all Saints under it, ſhall not onely have their Quondam Liberty of conſcience, or as much liberty, as ever they had before granted them: And ſhall ſpeak a pure Lan-

Language; whereby the names of Heatheniſh Gods ſhall be aboliſhed. The greateſt Trophie of the full perfection of Saints Dominion, and they ſhall have the houſes of Gods worſhip ſwept, or Reformed, from Ceremonies, ſuperſtitious Idolatry, and the godly Miniſtry ſhall not only be countinanced, and have their dayly bread provided them: But alſo as their Dominion ſhall increaſe; as before; Muſick, a great and heavenly Saints priviledge; Reformed from Popery, and Prelaticall corruptions, ſhall be graciouſly reſtored, whereby Saints themſelves, which ſpeak evill of it, of which they are ignorant of, ſhall experience, Pſalms, Hymns, Spirituall Songs, and to be acted with the ſpirit of praiſe, in glorifying God with muſicall voice, and intermixed ejaculations. 2. Chron. 5. 13. That as it was alwayes a Goſpel duty, flowing both from a gift of grace, and from the light of God which is in all men, the Saints ſhall *Hezechias* like devote themſelves to that ſervice, Iſai. 28. 20. And as *James* ſaith, *ſhall ſing Pſalms*, that is with an Inſtrument of Muſick, as it is in the Originall.

In what ſence Muſicke ſhall be reſtored as the Dominion of Saints ſhall be Perfected.

Seing then the preſent power, reſtors, or grants al Saints their Chriſtian liberty, owns & commiſſionates them, as called & qualified to be in Government; Then here is all that can be expected in the Dominion of Saints, which commonly is called the Fifth Monarchy; though a further improvement of Saints Liberties is ſucceſſively (untill wee come to the Acme of perfection) to

be prayed for, and expected: Yet with that ſubmiſſion, and thankfull acknowledgment, that as it is ſaid of the Righteous man, Saints may not make haſt, ſo as to break open the door where they ſhould but only knock at the Throne of Grace to have it peaceably opened, leaſt they may be ſayd not to waite as Saints; *or deſpiſe the day of ſmall things*, if the great deliverances of God be not by ſome fully apprehended. And therefore as the Apoſtle hath taught them, *Let all Saints learn to pray-for, and be ſubject unto, and ſalute, them that have the Rule over the Saints.* Heb. 13. Which declares that every Saint, is not a Ruler, but to be Ruled; not only in Church, but in all civill Government; both which is no way changed, though more and more Government is to be reſtored to the firſt pattern of Gods inſtitution, when Saints were led and Governed by the hand of *Moſes* and *Aron*, having reſpect to Goſpel Reformation.

All Saints muſt not be Rulers, but Ruled over.

Two Scriptures Alledged by the Anarchiſts.

He hath put down all Rule and Authority and Power. 1. Cor 15. 24.

And hath put all things under his feet. Epheſ. 1. 22.

To unveyle theſe Scriptures, it is Anſwered, This is not the time except there ſhall be no more time, as the former part of the verſe informs us, ſaying, *Then cometh the end when he ſhall have delivered up the Kingdom to God even the Father, when he ſhall have put down all Rule, & Authority, & Powers*, which Scripture (if truely Applied) contrary to the Anarchiſts or caſters off of

all

all Ordinances, Juſtifies both Magiſtracie, and Miniſtrie, Marriage, Prayer, &c. Seeing it is thereby declared; that there ſhall be Authority and power, untill Chriſts ſecond coming, which then, and not before, is to be put down; and therefore Saints ſubjection in the mean time is neceſſarily to be required.

Concerning that it is ſaid, *That Chriſt ſhall put all things under his feet*; By *putting under his feet*, the deſtruction and contempt of the Magiſtracie is not required; though it's ſaid *verſ.* 21. *That Chriſt is farre above all Principalities and powers*; yet are they no more then all things which are under his feet, deſtroy'd or deſpiſ'd. And therfore in ŷ God hath ſaid ŷ *He will make the place of his feet glorious*, Iſai. 60. *To have then Principalities under his feet*, is only by his grace, to Rule and ſubject them; as being Vicegerents, or Rulers under him, and ſo Chriſt hath them under his feet, as the Church hath the Moon, that hath the light communicated from the Sun under her feet, to ſhew or afford others a way to walk in. And therefore becauſe Rulers, ſhall Reigne, yet under Chriſt, they are by him exhorted to ſerve & fear him, yea even to kiſs the ſon, yea even to make glorious the ſoles of his feet, in promoting a thorow Reformation of his worſhip, &c. Yea all the ſervice that God hath appointed them.

1. *Obj. How can Saints be ſaid to Rule, if they have no power in Ruling.*

Anſ. Though it is not to be denyed, but that Saints ought to Rule, and have power in Ruling,

yet to imagine ſuch an Utopia of Government, that therein all Saints ſhall Rule, is not only ungodly, but alſo impoſſible, ungodly in that it ſhould deſtroy the Order that God hath appointed, a Brother of high degree, and low degree, yea deſtroy Order it ſelf Gods ſpecial Attribute. 2. It is impoſſible there ſhould be any Rule if all Saints be Rulers, ſeeing not ſo much as a Company of Souldiers, or a Congregation of people, could be ordred, or Governed, if all were Governours; for they muſt either ſurrender up their power, ceaſe to act and be commanded by their head, or not at all to do the ſervice in union, as they are appointed, *To be ſubject to the command that is ſet over them.*

Anarchy both ungodly and impoſſible.

2. *Object. The Power that hath the Dominion of Saints in it, ſhall warre againſt Antichriſt, and not againſt the Saints which are warred againſt.*

Anſ. Let Saints ſpeak of what judgement ſoever, and they will declare the contrary, unleſſe ſecuring of ſome from publick diſturbance, wherein it is apprehended, that they are under temptations be miſunderſtood. Certainly this preſent power to juſtifie it to be the power in which Saints have Dominion, ỳ warred againſt ỳ Beaſt, or Popery, Lord Prelacie, Idolatry Innovations, Superſtitions, againſt which the perſecuted Saints, were and are yet ſecured, and delivered, and we have hope to ſee the return of Saints prayers, to ſee *Laodiciſme*, and all Prophaneneſſe, equally abandoned with Idolatry & Atheiſme.

3. *Obj. The Dominion of Saints is not new moulded of such instruments, as* Moses *and* Aron.

Anſ. Though its true ỹ the Government both of Church, and State ſhall be more full of light and glory, than it was in the Adminiſtration of *Moſes* and *Aron*; Yet the Dominion of Saints ſhall be the ſame, not by way of Deformation, but by the way of Reformation, which is all that the New Teſtament holdeth out. *Heb.* 9. 10. And therefore, though the Prieſthood be changed, yet for all that, another prieſthood after the order of *Melchiſedeck* is eſtabliſhed, which being Chriſts Prieſthood, he as the High-prieſt over the houſe of God, Aſcending up on high, he maketh ſome Apoſtles, ſome Paſtors and Teachors, to do (in the way of Goſpel Reformation) the firſt duty of the firſt Prieſthood, *for ỹ perfecting of the Saints*. Epheſ. 4. To teach and hold forth Chriſt in the New and living way. And ſo the Magiſtrates formerly being great perſecutors now are changed in the way of Reformation, ſo as to Nouriſh, Protect, and Promote the Saints and cauſe of God in all the profeſſion of ỹ power of godlineſſe, whereby (as hath been formerly ſaid) they ſhall as at the firſt be reſtored, to take away the Droſſe and Tynne: Inſtruments of glorious Reformation: ſo that God is the ſame to day as yeſterday, in Government, and all Ordinances. And wherein any in the ſpirit of *Corah, Dathan*, and *Abiram*, ſhall reſt unſatisfied, or ſhall murmure againſt *Moſes*, and *Aaron*: if Saints experience, ſhall expound Scripture unto

them; That as ſoon as any Saint by profeſſion, ſhall go one foot out of the Rank or Order of the innocent flock of Chriſt. That doth all in the ſpirit of *Nathaniel*, in the ſimplicity of the Goſpel, if they turne ſearching, and ſeeking of the truth, into doubtfull diſputations, and their praying for the Magiſtrates, into prating *Diotrophes*-like, againſt the Power that God hath ſet over them: If they ſhall not be content to enjoy their Liberties, but muſt needs murmur againſt *Moſes* and *Aaron*, then as it is ſaid of *Jannes* and *Jambres*, which withſtood *Moſes*, they ſhall be ſaid to reſiſt Authority, which to do, is to cauſe the name of God to be Blaſphemed; if not by the Gentiles, yet by the greateſt enemies of the Goſpel: Oh therefore, let all Saints whoſe high price of their calling, is to be called out of Antichriſt, though they may ſay all, our Fathers were under the cloud of Types and Beggarly Rudiments, yet for all that they may ſee, that they are in the ſame way, though not by the ſame kinde of Adminiſtration, in which *Moſes* and all the Prophets walked in before them; they did all eat the ſame ſpirituall meat, and drink the ſame ſpirituall Rock, which is Chriſt: now as before, though more clearly held forth unto them: For to have the Body ſprinkled over with the blood, and to preach the Blood of Chriſt by Miniſters of Reconciliation. All tending to the holding forth of an Attonement & Juſtification, is, but to make the Lamb ſlain, as from the beginning; Chriſt our *Alpha* and *Omega*, in all his worſhip and

The Saints now as before walk in the way of Goſpell Reformation.

and obedience, ſo that as the Sun, Moon, and Starrs, are to give Light, whereby the Earth may be Illuminated, ſo Magiſtrates, and Miniſters, (as ever) ſo now, how much ſo ever, Anarchiſts would undervalue or totally reject them) are made fit Living Stones for the building of the Dominion of Saints, polliſhed by Chriſts Refining fire, faithfull Mediatour, who is as unchangable in his will, in the ſtate of Regeneration, as he doth conſtantly preſerve the Order of Creation. Otherwiſe, all the Propheſies muſt be falſe, Reaſon contradicted, Law of God and Nature violated, all the Body made an eye, and all the World muſt be converted, or as before, we ſhall finde that though Saints are, and ſhall be Governours; yet none more than Saints ſtand need to be Governed.

FINIS.